THE

HERALD OF TRUTH.

And HE that sat upon the throne said, BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5.

VOL. I. AUGUST 4, 1825. No. 8.

ANSWER TO D.

(CONCLUDED FROM PAGE 143.)

There seems to be some difficulty in the mind of D to understand what is meant by the *interior mind*, and the natural mind, which last, is said by you to be *below*. As he has politely asked for information of the New Church, what is meant by such expressions, I will endeavour to give a short explanation of them. The *interior*, is the *spiritual* mind, the exterior is the *natural* mind, and is said to be *below*, because in language which relates to spiritual subjects, where things of *space* are taken to represent *states* of mind, interior and higher signify the same thing, and both signify a *state* of mind approaching in nature and quality towards the divine nature and quality. So also, exterior or below, signify both the same thing, that is, *states* of mind in a less degree of approximation to the same point of perfection. Hence it said in the Scriptures, " the *natural* man (mind) discerneth not the things of the Spirit, for they are spiritually discerned." Now as all man's *knowledges* are first made to relate to natural things, it is only by admitting into his interior or spiritual mind the light of heaven, which falling upon the things below, that is, the knowleges he already possessed before he obtained a spiritual mind, all which related to nature, he discovers by the exercise of reason or revelation, the things which belong to his spiritual mind; or in other words, which have reference to what "the *world*, (or things *below*) cannot give, nor take away."

Natural good, spiritual good, and celestial good: these expressions, D says are unintelligible *to him*, and seem to be *absurd*. He wishes explanation. I will barely touch it, as I find that to be particular to only the limited extent in which I have noticed the other parts of his strictures, would occupy much room. Natural good or the good of obedience, is the quality of those acts, which we perform under the direction and commands of our parents and teachers, before faith is ingrafted into the mind; spiritual good or the good of charity is that which characterises our actions, under the influence of truth or faith, but celestial good, or the good of love, is that which distinguishes our

actions done from the love of good. He next enquires "how can natural good be in the regenerate state?" To this I reply that if the natural man be not regenerated, and so be in the regenerate state, the man cannot be regenerate at all. "Ye cannot serve God and Mammon." "If thy *feet* be *washed*, thou art clean every whit," by the feet is signified the *sensual*, which is of the *natural man*. For this reason the first act of regeneration is to "cease to do evil" and afterwards "learn to do well." In like manner it is said, "Now also is the axe laid to the *root* of the tree, &c." Here the root of the tree signifies the same as the foot of the man. As in the case of the foot, the whole body is supported and built upon it, so is the whole of the tree dependant on its root. And in the mind as is the general principle in its acts, so is the whole man.

In giving the meaning of the text Eph. v. 2. it will also be shewn that the interpretation of D is erroneous. It seems that his exposition of it was in support of the idea that one God gave himself a sacrifice to another God, to reconcile him to his creatures; or that a man so gave himself. But it is written in the prophets—"sacrifice and offering thou wouldst not, lo! *I come* to do thy will O God." To be short I will only add here that according to this text, Christ came, *in his humanity* to do the will of God, who dwelt in him bodily. That in doing the will of his father, or the divine within him, "*he gave himself* for us an offering, and a sacrifice to God for a sweet smelling savour," as the text quoted above in Eph. reads.—Being tempted in all points as we are, yet without sin. He gave up all gratification of *self*, and devoted *himself* entirely to the will of God in the service of man.

It is for this reason that the Apostle says in this chapter, after pointing out all the evils of the *selfish* or unregenerate man, and shewing them the consequences of such a course. "Be ye followers of God, as dear children; (what God did he here refer to) and walk in love as Christ hath also loved us and given *himself* for us," &c. "But fornication and all uncleanness or covetousness, let it not be once named among you, and he continues this whole long chapter of 33 verses on the subject of what evils to avoid and what good to pursue, so that we may "be followers of God." (Christ.) This exposition appears to me to be reasonable, and to make the subject of the whole chapter cohere, and harmonize, yet in the whole, the word *vicarious* or *atonement* is not found, and it does appear to me, that if read by a mind not predisposed by a previous acknowledgment of such a doctrine, it never would be wrested to such a purpose. The short and true meaning of the text seems to be, that as Christ for our sakes, gave up his self-love that he might become our mediator in an infinitely perfect humanity. So we are required, as dear children of his, to give up our self-love and "walk in love" for one another. For says the Apostle "we are members of his body, and of his flesh, and of his bones." And if the similarity between him and his followers is not constituted by a like

devotion to the happiness of man in acts of love and charity, but in a *personal sacrifice* to God, then the Martyrs *only* are members of his body. NATHAN.

FROM THE AURORA.

On Prayer.

That prayer is a duty incumbent on all Christians, appears from the example of our Lord and his Apostles, who practised and taught it to others as a duty of the first importance. The necessity of prayer ariseth from the finite fallen state of man, and the infinite perfections of God, who hath the will and power to save and bless all mankind by conjoining them with himself in love and faith. That the thoughts of man's heart are only evil continually, is a doctrine contained in God's word; and that he is prone to deceive himself with the idea of meriting heaven by his good deeds, is also evident from the Holy Word.—And nothing but light from heaven can discover to him his true nature, by which he seeth his entire incapacity to refrain from evil and do good without the divine assistance of the Lord; and prayer is a necessary means to attain the Lord's light and power. The end of prayer is not that of moving the Lord to compassion from a supposition of his being angry with us for our sins; because he is infinite love and mercy, and unchangeably the same kind and beneficent Being, yesterday, to-day, and for ever. Nor is it to be supposed that we can merit heaven by our devotion, since all good things are freely given us of God, without any real merit on our part. Nor does the Lord require our prayers or praises for his own honour or glory, he being infinitely glorious and perfect in himself, giveth all things needful to his creatures, but receiveth nothing from them except what they have before received from him. But the true end of prayer is, that our proprium or selfhood, which is by nature evil, and in opposition to God and his law, should be removed or subjected to the divine will; and that we may receive a new heart and a right spirit, or be fitted for the reception of divine and heavenly love and truth from the Lord, and the delights thereof, which is the life of heaven in the soul, and mind, and body of man. This is the true end of prayer. But this end cannot be obtained except by the exercise of the freedom which God has given us in forsaking evils as being contrary to his will, otherwise our prayers will only subject us to the condemnation of the hypocrite, who draweth nigh to God with his lips, his heart being far from him. Prayer does not consist in words only, nor does it consist in desires and thoughts separate from words; but prayer in its proper sense and fulness consists of desires, thoughts and words united. The Lord saith, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, with

all thy mind, and with all thy strength; that is, with the whole man, soul, mind, and body united. That the Lord prayed, and taught his disciples pray audibly, is plain from many passages in the Gospel. The true essence or nature of prayer is the continual desire and endeavour to do the divine will of the Lord our Saviour; for from this desire and endeavor we are led to seek his divine help, being convinced of our weakness and inability to do his will without his aid, which naturally leads to prayer. The Lord saith, whatsoever ye shall ask in my name I will do it, that the Father may be glorified in the Son, John xiv. 13. To ask in his name is to ask with the desire to do his will, or from love towards him and his commandments. And by asking in his name is also meant to approach and look unto the Lord our Saviour in our prayers; for he hath all power in heaven and earth. No man cometh to the Father but by him. As the Father is in him, and he is in the Father, they being one, as the soul and body of man are one; hence whosoever seeth him seeth the Father also; for in the Lord Jesus Christ dwelleth all the fulness of the Godhead bodily, Father, Son, and Holy Ghost; wherefore to approach any other is to rob him of his divinity, and must be fruitless and vain. Hence true christian prayer consists of Faith in God our Saviour, and the desire and endeavour to do His commandments, under the conviction that He only can enable us to do them. Let us then daily approach and pray unto the Lord our Saviour without whom we can do nothing; not so much as think a good thought, or do a good act. It is from Him we must perceive truth and do good. We are in our own nature only evil, and He is infinitely more willing to give us the needful help, than we are to receive it of Him. Let not our present barrenness deter us from beginning this holy and heavenly duty, if we have hitherto neglected it; and having commenced, let us continue it with renewed vigor, and the light will arise in obscurity, and the barren wilderness will become fruitful with springs of water; for the Lord our Saviour giveth liberally of his holy spirit to all who ask in His name, and He upbraideth not.

The pious Christian is frequently led silently to approach his Saviour God in prayer and thankfulness, by which means he is often sensibly impressed with divine grace to his spiritual relief and comfort: It cannot, therefore, be supposed, that the above description of christian prayer is meant to discourage those habitual soul-breathing ejaculations before the Lord in secret, which are indeed natural to the true Christian; but the Christian prayer before treated of is to be considered as the public and family prayer of the christian man most acceptable to his God and Saviour, and which he will make it his duty daily to practice as an essential means of obtaining divine grace in this world and eternal happiness in the world to come. Amen.

FROM THE ARCANA CŒLESTIA.

On Charity.

7255. Inasmuch as good constitutes heaven with man, and evil constitutes hell, it ought to be thoroughly noted what good is, and what evil is. It was before said, that that is good which is of love to the Lord, and of charity towards the neighbour; and that that is evil which is of self-love and the love of the world; hence it follows, that it can only be known from the loves what good is, and what evil.

7256. All things in the universe, which are according to Divine Order, have reference to good and truth; and all things in the universe, which are contrary to Divine Order, have reference to evil and the false; the reason is, because good and truth, which proceed from the Divine (being or principle,) constitute order, insomuch that they are order.

7257. The good, which is of love to the Lord, is called celestial good, and the good, which is of charity towards the neighbour, is called spiritual good: what and how great the difference is between celestial good which is of love to the Lord, and spiritual good which is of charity towards the neighbour, will be shewn in what follows.

7258. The doctrine of celestial good, which is the (doctrine) of love to the Lord, is the most enlarged and at the same time the most mysterious; but the doctrine of spiritual good, which is (the doctrine) of charity towards the neighbour, is also enlarged and mysterious, but less so than the doctrine of celestial good, which is (the doctrine) of love to the Lord. That the doctrine of charity is enlarged, may appear from hence, that a like charity is not given with any two different persons, nor that any two different persons, are alike the neighbour.

7259. Inasmuch as the doctrine of charity was so enlarged, therefore the ancients with whom the doctrine of charity was the very doctrine of the Church, distinguished charity towards the neighbour into several classes, which also they sub-divided, and gave names to each single class, and taught how charity was to be exercised towards those who are in one class, and how towards those who are in another; and thus they reduced the doctrine of charity into order, and the exercises of charity, that they might distinctly fall under (the view of) the understanding.

7260. The names, which they gave to those towards whom they were to exercise charity, were several, some they called blind, some lame, some maimed, some poor, also miserable and afflicted, some orphans, some widows; but in general they called those hungry to whom they were to give to eat, thirsty to whom they were to give to drink, sojourners whom they were to gather, naked whom they were to clothe, sick whom they were to visit, and in prison to whom they were to come; on these subjects see n. 4954 to 4959.

7261. These names were given from heaven to the ancients who were of the church, and by those, who were so named, they meant those who were spiritually such; their doctrine of charity taught who they were, and what was the quality of charity towards each.

7262. Hence it is that those same names are in the Word, and signify those that are such in the spiritual sense. The Word in itself is nothing but the doctrine of love to the Lord and of charity towards the neighbour, as the Lord also teaches: "Thou shalt love the Lord thy God from thy whole heart, and in thy whole soul, and in thy whole mind, *this is the first and great commandment;* the second is like unto it, thou shalt love thy neighbour as thyself, *on these two commandments hang the law and the prophets,*" Matt. xxii. 35, 36, 37, 38, the law and the prophets are the whole Word.

7263. The reason why those same names are in the Word is, because they who were in external worship, were to exercise charity towards such as were so named; and they who were in internal worship, towards such spiritually understood; thus that the simple might simply understand and do the word, and the wise wisely; also, that the simple, by the externals of charity, might be initiated into its internals.

7366. It was said above, that self-love and the love of the world constitute hell with man; it may be expedient now to shew what is the quality of those loves, to the intent that man may know whether he be in them, and consequently whether hell or heaven be in him; for either hell or heaven is in the man himself; that the kingdom of God is within man, the Lord teaches in Luke, chap. xvii. 21, consequently also hell.

7367. Self-love prevails with man, that is, man is in self-love, when in those things which he thinks and does, he does not respect his neighbour, thus not the public, still less the Lord, but only himself and those with whom he is more immediately connected, consequently when he does all things for the sake of himself and his (connections;) and if for the sake of the public and his neighbour, it is only for the sake of appearance.

7368. It is said for the sake of himself and his (connections,) because he with his (connexions) and his (connections) with him make one; as when any one does any thing for the sake of his wife, children, grand-children, sons-in-law, daughters-in-law, he does it for the sake of himself, because they are his (connections;) in like manner he who does any thing for the sake of relations, and for the sake of the friends who favor his love, and thereby conjoin themselves to him, for by such conjunction they constitute one with him, that is, regard themselves in him, and him in themselves.

7369. So far as man is in self-love, so far he removes himself from neighbourly love; consequently so far as man is in self-love, so far he removes himself from heaven, for in heaven is neighbourly love; hence also it follows, that so far as man is in self-love, so far he is in hell, for in hell is self-love.

7370. The man is in self-love who despises his neighbour in comparison of himself, who bears ill towards him if he doth not favour himself, and if he does not worship himself; he is still more in self-love, who from the same motive hates and persecutes his neighbour; and he still more, when on that account he burns with revenge against him, and desires his destruction: persons of such character at length love to rage against their neighbour; and the same persons, if they are also adulterers, become cruel.

7371. The delight which they perceive in such things, is the delight of self-love; this delight appertaining to man is infernal delight: every thing which is according to the love is delightful, wherefore from the delight may also be known what is the quality of the love.

7372. From what was just now related, n. 7370, it is discoverable, as from sure indexes, who are in self-love; the quality of their appearance in the external form is of no signification, whether it be elated or submissive; for such is their quality in the interior man; and the interior man at this day is concealed by the generality, and the exterior is instructed to make a shew of regard to public good and the good of their neighbour, thus to what is contrary, and this also for the sake of self, and for the sake of the world.

7373. But the love of the world prevails with man, that is, man is in the love of the world, when in those things which he thinks and does, he respects and intends nothing but his own gain, having no concern about the losses which either his neighbour or the public may sustain on that account.

7374. They are in the love of the world, who are desirous to possess themselves of the goods of others by artful devices, and more so where cunning and deceit is used. They who are in that love, envy others their goods, and covet them; and so far as they do not fear the laws, deprive, yea, plunder them.

7375. These two loves increase, so far as the reins are given them, and so far as man is advanced into them; and at length they increase beyond measure, so that they not only desire to govern all in their own kingdom, but also beyond its borders, even to the ends of the earth; yea, those loves, when they are unrestrained, ascend even to the God of the universe, that is, to such a height, that they who are in them, wish to climb into the throne of God, and to be worshipped instead of God Himself, according to what is written in Isaiah concerning Lucifer, by whom are meant they who are in those loves, and are called Babel, "*Thou hast said in thine heart, I will ascend the heavens, I will exalt my throne above the stars of God, and I will sit in the mount of the assembly, in the sides of the north: I will ascend above the heights of the cloud, and become like to the most high; but thou art let down to hell,*" xiv. 13, 14, 15.

7376. From these considerations it may now be manifest, that those two loves are the origins of all evils, for they are diametrically contrary to love towards the neighbour, and to love to the Lord; thus they are diametrically contrary to heaven, where love to the Lord and love

towards the neighbour prevail; consequently those loves, viz. self-love and the love of the world, are what make hell with man, for in hell these two loves prevail.

7377. Nevertheless they are not in these loves who aspire after honours not for the sake of themselves but of their country; and who aspire after wealth not for the sake of wealth, but for the sake of the necessities of life, both their own life and that of their connections, also for the sake of the good use in which the delight of opulence is grounded; with persons of this latter description, honours and riches are the means of doing good.

FROM THE LONDON INTELLECTUAL REPOSITORY.

THE LORD THE ONLY SOURCE OF CONSOLATION.

One of the most powerful arguments for consolation under distresses of every kind which man must endure in his spiritual progress, is, that if we sincerely look unto the Lord, as the only source of help and deliverance, having no dependence upon any thing else further than as means under His Providence; and if we truly and patiently wait for His own time of deliverance, we may then speak as confidently as the prophet Micah (ch. vii. 7.) and say, "*My God will hear me.*" He will give us that reception and perception of good and truth whereby all our temptations will be overcome, our evils subdued, and our regeneration perfected; and we shall experience that "*the Lord is nigh unto all that call upon Him, to all that call upon Him in truth. He turneth to the prayer of the destitute, and despiseth not their desire. He will bind up the broken hearted, and comfort those that mourn. He dwells with those who are of a contrite and humble spirit: to revive the spirit of the humble, and to revive the heart of the contrite.*"

Another ground of consolation is contained in these words; "*Rejoice not against me, O mine enemy! When I fall I shall arise; when I sit in darkness the Lord shall be a light unto me.*" This is a consolation which in many states the mind has great occasion for. That accumulation of trouble which rises in the soul of man, when he is let into a sight of his own *proprium;* when he is brought to a full conviction of the hereditary evils of his fallen nature, and the actual evils of his own heart; when he dwells in the region of sorrow, and walks through the valley of the shadow of death, exposed to the malignity of evil spirits; when this accumulation of trouble is aggravated by some sudden and violent temptation, urging him to fall into the evil which he wished most to guard against, then his state may be truly called the blackness and horror of darkness. But even in THIS *darkness* the Lord will be our light; this is the distress that lies prostrate before the throne of mercy, where distress can never lie in vain. "*Rejoice not therefore, O mine*

enemy! When I fall I shall arise; when I sit in darkness the LORD *shall be a light unto me*,"—a light that shall dispel the most tremendous darkness that can cover us; and in some "*watch of this awful night*," we shall hear His reviving voice speaking to us as He once spake to His affrighted desciples on the stormy lake of Gennesareth, "*Be of good cheer, It is I, Be not afraid!*"

And when such a state as this is past, we shall be very receptive of this resolution and consolation: "*I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause and execute judgment for me, He will bring me forth to the light, and I shall behold His righteousness.*" A sense of its evils will, in some degree, be inseparable from every state of regeneration; and patient resignation, proceeding from an humble and contrite sense of internal evil, will contribute to support the mind under the severest troubles. And every one who considers how apt the vanity and sensuality of natural things are to lead man from the Fountain of his being,—his first and final good, and urge him to seek delight, and place confidence in the world, in self, and the creatures about him, will endeavor to suppress every emotion of murmur, and say with Job, "*Behold, O God, I am vile; what shall I answer Thee? I will lay my hand upon my mouth. Once I have attempted to speak, but I will not answer; yea, twice, but I will proceed no further.*"

Thus by "*looking unto the Lord and waiting for the God of our salvation*," the *Old Church* will be destroyed in us, and the *Lord's New Church* established in our hearts. Our falses and evils will be removed, and goodnesses will be implanted in their stead. The Lord will not reject our confidence, but will hear us, dwell in the midst of us, and be OUR GOD.

ON THE INTERNAL SENSE OF THE DIVINE WORD.

It is of so much importance that the internal sense of the Word should be universally understood, that there can be little danger of mentioning the subject too often, or of dwelling upon it too long. And it is a matter of the utmost astonishment to the writer of this article that an individual can be found, who would be unwilling to believe that there might be an internal sense to the word; indeed, did not experience show to the contrary, it might reasonably be expected that every person who is not already fully convinced of it, would carefully and anxiously examine the subject, hoping he might find it to be true. For there is so much difficulty attending the mere literal sense, and so much of it that is apparently inconsistent and contradictory—so much that is trifling and unimportant, and so much that is cruel and unjust, and the greatest part of it treats entirely of worldly men, and worldly mea-

sures, and the mere concerns of this life; while we should reasonably expect that a revelation from God concerning our eternal happiness, would treat entirely on spiritual subjects. And this on the internal sense is really the case. It is no more disparagement to the literal sense of the word to say, there is a spiritual sense contained within it, than it would be to the material body, to say there is a human soul contained within it Indeed, all the excellence and all the importance of the material body is derived from this one circumstance, that it is the habitation of the soul. And it may be said of the literal sense of the word, that it also derives all its excellence and importance from this one circumstance alone, that it is the continent of the spiritual sense. However useful and important our material bodies may be while united with our spirits, yet when separated from them, they become not only lifeless and useless, but unless removed, dangerous and destructive. So it may be with the literal sense of the word. For although in reality it is not in the power of man to remove or destroy the spiritual sense, yet by denial and rejection, it becomes the same to him as if he could do it. And as the dead body of a man may become destructive to our bodily health, so the dead literal sense of the word may be dangerous and destructive to our spiritual health. Let none be offended at this remark. High authority can be brought to support it. St. Paul expresses himself in still stronger terms. He does not say that perhaps the letter, or literal sense may prove destructive, but he declareth that it killeth, and then adds immediately, that it is the spirit, (that is the spiritual sense) which giveth life.

In reading the divine word we should always remember that while the literal sense treats of the things of this world, the internal sense treats of the things of the world to come. We should therefore endeavor to extend our views beyond the letter into the spirit.

When the word, in the literal sense, treats of the creation of this earth, we may perceive, if we are so disposed, that in the internal sense, it treats of the creation or formation of the church. For as this earth is necessary for the support, increase, and perfection of our bodies, so the church is necessary for the support, increase and perfection of our spirits. By nations of the earth is literally understood the different kinds or races of people, but by nations of the earth spiritually understood, is signified the people of different systems of religion. By the wars and fightings of these nations so often mentioned, is literally understood, their meeting together to injure and destroy each other bodily, or to obtain worldly riches or glory. But by those wars and fightings, is spiritually understood, the disturbances, disputes and quarrels which exist between the different kinds or denominations of religion. By the wars between the children of Israel and the heathen nations is spiritually signified the warfare or contest between good and evil, and truth and falsehood. By the Jewish nation or the children of Israel were represented those of the true church, not only amongst those

who were at that time literally called Jews, but also those in all future ages should constitute the true church. St. Paul understood it in this way, when he said, "he is not Jew who is one outwardly, but he who is one inwardly." By city is signified some particular system or religious profession. By the inhabitants of a city, those who unite in the same profession. By the different orders and degress of the citizens are represented the different states and qualities of the professors. Those who deny and reject the internal sense of the word, must be blind to its excellencies and ignorant of its advantages. This we may see illustrated in the example of those children who mocked the prophet Elisha. They made a profession of religion and were therefore called inhabitants of the city. But they were spiritually considered as children, because they had made but little growth in the knowledge of the Lord very little or no progress in the regenerate life. Their religion was only natural; they denied and rejected the spirituality of the word;—of consequence they had no spiritual life, and a mere external profession could not save them. Another example of the same import is found in the 15th chapter of Luke concerning the prodigal son. This parable in the internal sense treats altogether on spiritual subjects, and by the prodigal son, before his return to his father, is represented a mere external professor of religion. By his feeding on the husks, is signified that he received and believed the literal sense alone, which covers and contains the spiritual sense, as the husks cover and contain the corn. By his feeding on these in common with the swine, is signified that he understood and received the word naturally or literally in the same manner as those who are thoughtless, stupid, sensual, groveling and vile. Which characters in scripture are called swine. After a careful investigation, it appears to me not only rational but unavoidable to admit that there must be an internal to every thing that belongs to religion, and more especially to the word of God. All things in this natural world, originated from the spiritual world; and although material existence is much less perfect than spiritual existence, yet there is a sufficient resemblance or correspondence to exemplify the propriety of these remarks. "What can we find even in this material world that has not an external and an internal? The tree has the bark and the wood contained therein. Look at the peach, the plumb and the orange, the rind is the external, and the pulp the internal. See also the wheat, the chaff is the outside and the grain the inside. Corn also has the husks and the ear, and the nut has the shell and the kernel. Now if we should hear a man speaking ever so loudly in praise of wheat, of corn, or of fruit, and see him at the same time throw away all the inside and only make use of the outside, should we value his opinion as of much importance? Yet precisely like his is the opinion of that man who rejects the internal sense of the word.

It is impossible for any thing to be divine that is not spiritual. If therefore, the Bible has no spiritual sense, it cannot be divine; and if it is not divine, it cannot be the word of God. It is common to hear,

even amongst the clergy, that the Bible must be understood just like any other book. If this is true, then it must of consequence be like any other book, and therefore can only be the work of men. Whereas the real truth is, that there is very little similarity between the word of God and the word of man. All the excellence, essence and divinity of the Bible is internal and spiritual, and without this, it would be a mere empty shell like the writings of poor frail man. That there must necessarily exist a great and important distinction between the word of God and the word of man, must appear plain to all if they duly consider the origin of each. Man is a frail being, an inhabitant of this natural world—and his thoughts, and desires principally confined to natural things; his words or his writings therefore must like himself be frail and natural, nor can they contain any thing higher than the ideas which he has to express. And this is the reason there can be nothing divine in them, and very seldom any thing even spiritual. But how different is the word of God; it emanates from a being who is infinitely exalted above all principalities and powers—above every thing that is frail, natural or material—a being who is perfectly holy, spiritual, and divine. Such is the source of the divine word. *How different* from the word of man. The latter originates in this world—the former in heaven—the latter in a sinful helpless being—the former in a holy and infinite God. The word of God being divine is consequently altogether spiritual, and could not make its appearance in this material or natural world, unless it should assume a material or natural clothing. For spirit cannot be seen by the natural eye, nor be comprehended by the natural man. The opposition that many make to the spiritual sense of the word, is proof enough of the truth of this remark, and they are so spiritually blind, that because it cannot be seen and comprehended in such an external manner, that they obstinately deny its existence. But if the origin of the word of God be correct, as given above, it follows that all its essence and excellence must be divine and spiritual, and that the literal sense is nothing more than a covering, or a mere instrument by which, and through which, the internal sense can manifest itself to man in his present dark and imperfect mode of existence.

FOR THE HERALD OF TRUTH.

Questions to those who believe that the Justice of God requires eternal Misery.

1st. Is not the Justice of God an eternal and immutable attribute?

2nd. Are not its demands upon rational intelligence uniform and immutable?

3d Did not the Justice of God require the happiness of man before he fell, by requiring him to be just?

4th. Does the departure of man from the principles of justice alter the nature or demand of that attribute?

5th. Is not sin against God, unjust?

6th. Is not Misery the consequence of sin?

7th. Will the eternal continuance of the effects of injustice ever satisfy the demands of Divine Justice.

A candid answer to the above queries would be gratifying to

A LOVER OF TRUTH.

FROM THE DOCTRINE CONCERNING THE LORD BY EMANUEL SWEDENBORG.

55. The reason why christians have acknowledged three divine persons, and thus as it were three Gods, is, because there is in the Lord a threefold principle [*Trinum*,] and one is called the father, another the son, and a third the holy spirit; and in the Word this threefold principle is mentioned under distinct names, as the soul and body, and what proceedeth from them, are mentioned under distinct names, although at the same time they be one. The Word also, in its literal sense, is such, that it distinguishes the things which are one, as if they were not one; hence it is that Jehovah, who is the Lord from Eternity, is at one time named Jehovah, at another Jehovah of Hosts, at another time God, at another the Lord, and at the same time the Creator, Saviour, Redeemer, and Former, or Maker, also Schaddai; and his humanity, which he assumed in the world, is named Jesus Christ, the Messiah, the Son of God, the Son of Man; and in the word of the Old Testament, God, the Holy One of Israel, the anointed of Jehovah, the King, the Prince, the Counsellor, the Angel, and David. Now, since the word is such in the sense of the letter, that it distinguishes by several names those who nevertheless are one, therefore the christians of the first ages, who were plain, simple men, and understood all parts of the Word according to the sense of the letter, distinguished the divinity into three persons; which, on account of their simplicity, was permitted; but yet with this restriction, that they should believe concerning THE SON, that he was infinite, uncreate, omnipotent, God and Lord, and altogether equal to the Father; and should further believe, that Father, Son, and Holy Ghost, are not two or three, but one in essence, majesty, and glory, consequently in divinity. They who thus believe in simplicity, according to doctrine, and do not confirm themselves in there being three Gods, but consider the trinity as consisting in Unity, are, after their decease, instructed from the Lord by Angels, that he himself is that one, and that Trine; which Faith is also received by all who enter into heaven: for no one can be admitted into hea-

ven, who thinks of there being three Gods, howsoever with his lips he may say there is but one: for the life of the whole heaven, and all the wisdom of angels, is founded on the acknowledgment and consequent confession of one God, and on the Faith that this one God is also Man, and that he is the Lord, who is at once both God and Man. Hence it appears, that it was of divine permission that the Christians did at first receive the doctrine concerning three persons, but with this restriction, that they received at the same time this faith, that the Lord was the infinite God, Almighty, and Jehovah; for had they not received this faith, the church must needs have perished, inasmuch as a church exists as such only from the Lord, and all things pertaining to eternal life are derived only from him, and not from any other. That a church exists as such from the Lord, may appear from this single consideration, that the whole word, from its beginning to its end, treats only of him, as is shewn above, and that he is to be believed in, and that those who do not believe in him have not eternal life; nay, that "the wrath of God abideth on them," John iii. 36. Now whereas every one may see intuitively, that if God is One, HE IS ONE BOTH AS TO PERSON AND ESSENCE, for no rational person does or can think otherwise, while he thinks that God is one.

FROM THE AURORA.

ON THE LITERAL AND INTERNAL SENSE OF THE WORD

The Lord is in the literal sense of the word as in a cloud, but in the internal sense in glory.

By the first coming our Lord became visible to mortal eyes, and made himself subject even unto death; by the second coming he is rendered visible to the mental sight only, and for the first time completely unfolds the mystery of the resurrection.

As the doctrines from the internal sense of the word will establish a church that will be the crown of all churches; so the internal sense of the word itself is the crown of all dispensations.

Let us hope that the priesthood of the New Dispensation will account it their chief delight, as well as the highest dignity of their office, to stand at the gate and point out to new comers the way to the fountain of living waters; and should novitiate spirits, from a mistaken zeal, feel a tendency to offer them adoration, or even adulation, that their answer will be like that of the angel to John,—see that ye do it not; I am thy fellow servant,—worship the Lord.

FOR THE HERALD OF TRUTH.

ON THE NATURE AND DISPOSITION OF THE DIVINE BEING.

Mr. Editor—Much is said at the present day, respecting the nature and disposition of the Divine Being.

By some, he is represented a tyrant, as far surpassing a Nero, or Caligula in cruelty; as he surpassed them in wisdom to contrive, or power to carry into effect. Others represent him a good Being; but limit his power. "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear." Again, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea they may forget, yet will I not forget thee." More over the beloved disciple says, "*God is love.*" We are likewise informed, that God is unchangeable. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

We are told in Genesis, that when God had finished the work of creation, that he pronounced all the things that he had made to be very good, and in consequence he must have loved every thing which he had made because it was good.

If then, *the arm of the Lord is not shortened that it cannot save; if his ear is not heavy that he cannot hear; if he will never forget his children; if he is unchangeable in his nature, and if his nature is love; I ask in the name of that Being, who is good unto all, and whose tender mercies are over all his works,* how he can ever forget, much less punish, throughout the wasteless ages of eternity, a single individual whom he has made.

Let those who limit the power of Almighty God; or those, who are so courteous as to compliment him with the vindictive passions, they themselves possess, give an answer; and if it is a reasonable one, I will renounce, my present soul satisfying views. W. K. G.

REMARKS.

Several communications have been inserted in the Herald, in favor of Universal Salvation, and it has been the intention of the Editor, at some convenient opportunity to bring this subject under examination. It is a fact that ought to be known and duly considered, that every denomination of professing christians can detach some part of the word in the literal sense, to support and prove its particular belief.—And although they all may be useful so far as they induce their followers to shun evil and to live a good life, yet as to faith or truth they

cannot all be right. Hence the necessity of the internal sense of the word, which removes all difficulties, and places every subject on its proper foundation. There is something in Universalism, a little like calvinistic predestination, but not so glaringly absurd; every thing is finally resolved in the Omnipotence of Jehovah. The former represents God as a being of so much goodness that he wishes to save all, and as he has almighty power he certainly will do it. The latter does not appear to make any calculation upon his goodness but as it believes it to be his arbitrary will that a few shall be saved, and all the rest be damned, and that as he has almighty power he certainly will do it.—This latter doctrine teaches that God created a great portion of the human family on purpose to render them eternally miserable. It is said that "he fore ordained all things that should come to pass." If this is true, he punishes them eternally for doing what he ordained they should do. I know very well that the believers of this doctrine do not use exactly the same expressions that I have, but they assert what amounts to the same thing. They say that God has fore ordained every thing that comes to pass, and that he will punish the wicked eternally. For those who cast such horid indignity upon the character of God, it is a happy circumstance that they are in such complete spiritual darkness as to be insensible of it. From such gross absurdities the doctrine of universal salvation is free, and its views of the character and attributes of God far more exalted and consistent. But still its followers are in error. They overlook the great distinguishing characteristic of man, which is free agency, and without which he could not be a man. If he voluntarily regulate his life by the principles of heaven he will be happy. But if he could be driven to do it against his will, he would not be happy. If almighty power should come in contact with his free agency and destroy it, the man would be destroyed and of course rendered incapable of happiness. It is on this account that our Heavenly Father always invites, but never compels—always leads, but never drives. Where there is sin there must be misery: for the latter as naturally flows from the former as light from the sun or heat from fire. Therefore as long as there is sin in existence there must be misery. Now if God can make use of his almighty power hereafter and destroy sin and render man happy, why did not the same goodness that will prompt him to do it then, induce him to prevent it in the first place, and thereby save man from all misery both here and hereafter? Surely our Heavenly Father wishes us to be happy in this life as well in the life to come. And certainly if his goodness is infinite and he could consistently, by his omnipotence, prevent the misery of man, he would not only save him from a part but from all.

ON PROVIDENCE, CREATION, AND THE FALL OF MAN.

It is a maxim in natural philosophy that there can be no effect without a cause. This, although generally unknown, is equally true in religion. Indeed true religion and true philosophy are in perfect agreement. There is the most perfect order and harmony in all the works of God. And this most perfect order and harmony flow from him, as the centre or source, through all creation. It begins at the throne of God and descends through the celestial and spiritual worlds into the internal principle of man, and through that into his intellectual or rational faculties, and thence through all the world of nature. That part of this divine order which belongs to the world of spirit, including the welfare of our souls, is called Theology, or more commonly religion. That part which appertains to the intellectual world or the rational powers of man, is called metaphysics; and that part which belongs to the world of nature is generally termed philosophy. The excellency and perfection of this divine order consist in the complete and harmonious operation of a complex, infinite and regular system of causes and effects, and this is what ought to be understood by the order of divine providence. Should any thing interfere with the regular operation of these causes, confusion and disorder in proportion to the interference, would be the result. The happiness of man depends on his co-operation in this beautiful and systematic order of things.—By this co-operation we are to understand the same thing as holiness or righteousness, and the natural consequence is happiness; and by opposition to this divine order is meant the same thing as sin, and the natural consequence is misery. But as man could not exist as man, were it not for free agency, his co-operation must of necessity be voluntary; he has therefore the power also of opposing or destroying this divine order as it relates to himself; but as it relates to Deity or the general principle on which it is founded he can do nothing to injure it. This great and beautiful chain of causes and effects was well understood and appreciated by the members of the most ancient church. But after the declension of that church and through all the successive ages of darkness and ignorance even to the present day, no distinct and full idea of this important subject could be found amongst men. Sometimes, indeed a faint glimmering has been discovered, but was so indistinctly seen, or seen only through such perverted mediums, that nothing certain could be determined respecting it. But as those who know the least of any matter are generally the most positive, so this subject distorted and confused as it was, has been brought forward at different times as one of the most certain and irresistible dogmas of the church, and has been forced upon us under the various names of fate—predestination—fore-ordination—decrees, &c. and I may venture to say has done more real injury to the cause of true religion than the most active opposition of infidels could have accomplished. It should ever be

remembered, that God is the fountain of all knowledge, wisdom and goodness, and consequently, of happiness. It is therefore impossible for man to enjoy happiness any farther than flows from the love and use of those heavenly principles, which he is continually receiving from God. And in proportion as this is the case, he is not only desirous of happiness himself, but is equally anxious to communicate it to others.

That we may have a regular and systematic view of the wonderful mercy and goodness of the Lord in his dealings with man, let us turn our attention for a moment to his works of creation. It was the nature of divine love to desire to produce as much happiness as possible. For this purpose the Lord created this world in which we live, and the system to which it belongs, also other worlds and systems infinitely beyond our computation or conception. And in accordance with this stupendous plan, he filled all these worlds with intelligent beings. It was impossible that man could receive the beginnings of his existence any where but in a natural world, yet by a life of love, wisdom and use, he might prepare himself for the enjoyment of eternal felicity in a spiritual world, where true, solid and permanent happiness can only be found. As there is no other source of being but God, it is impossible that man can derive his existence or happiness from any other. And as one of the attributes of God is perfect order, he never performs any thing but by the regular use of means or mediums And as happiness is derived from divine love, operating under the direction of divine wisdom, it was necessary that man should be so formed that he could continually receive from God a portion of these great constituent principles of happiness. Accordingly we find that the human mind consists of two great divisions or parts. One of which is called the will or affections, and the other the understanding. The divine love therefore can flow into the will or affections, and the divine wisdom into the understanding. This is the origin of love and wisdom in man. But if these principles merely flowed into him as water into a cistern, he would only be a machine, and consequently incapable of happiness. He must therefore appropriate them or make them his own, which would have been impossible, had he not been endued by his Heavenly Father with the indispensible gift of free agency. For it is only by the voluntary use of our powers that they can afford us any happiness. It was necessary therefore, that man should feel his freedom and act accordingly, and it was the will of his creator that he should do so. Nevertheless it was his duty to do this, under the constant acknowledgment that he derives all these powers from God. And it was necessary for his happiness that he should use them in perfect agreement with the divine will and wisdom. How long man continued to act in unison with the will of God we cannot now ascertain. But there must have been a time when he began to do otherwise. Finding himself in possession of the power of doing as he pleased, he began to consider as his proper own, those powers and faculties which flowed into him as a recipient. And the consequence was that he no longer felt disposed to

unite in the operations of the divine providence. But setting himself up as an independent being, he began to act from himself as a centre, and of course in opposition to divine order. Disorder and confusion immediately followed, and misery was the consequence. This is the true origin of evil. By the serpent, mentioned in Genesis, is to be understood the selfish and sensual principle of the natural man. By the woman is signified that principle in human nature which we call love, and by the man that which we call understanding. By the garden of Eden is to be understood that improvable state, in which man was placed, as to wisdom and goodness and consequently, happiness. By the tree of life is meant that prolific principle of life, which flows from the Lord in the order of his divine providence. By the serpent's deceiving the woman is pointed out the influence, that the low and sensual principle of human nature had over the affections, inducing them to wish and consider all the powers and faculties of man as human property alone, and therefore that mankind should set themselves up as independent beings. This idea was so pleasing and gratifying to the affections and desires of the human heart, that the man or the understanding was easily persuaded to agree to it. The doing of this was the eating of the forbidden fruit. By their being cast out of the garden, is signified that they were no longer in a state of improvement, for the means of this were derived solely from the Lord, and as they now had separated themselves from him, they were entirely destitute of every thing that could afford them any real advantage or any solid happiness. In agreement with this idea, our blessed Lord has declared in the fifteenth chapter of St. John, "as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." By the fall then, we understand that the union which theretofore had existed between God and man was now dissolved or broken. In this deplorable state of mankind, it was said that the ground should bring forth for them, thorns and thistles. By this is signified the falsehoods and evils to which they were exposed. By guarding the tree of life is understood the Lord's provident care to protect the holy things of the divine word and of the church from prophanation. For it is only by the use of these according to heavenly order that man can be enabled to partake of that prolific or life giving principle of the Lord which flows in the regular order of his divine providence. By the fig leaves under which they covered their nakedness are signified those moral truths and appearances under which they concealed the evils of their depraved affections and passions.—And by the coats of skins with which they were afterwards clothed in meant the mere appearances of truth, in which alone they were principled.

By this view of the fall of man we are able to see that free agency, without which he could not exist as man, and without which he would be totally incapacitated for the enjoyment of any happiness, could by misapplication plunge him into darkness and misery, and expose him to everlasting destruction.

OF THE REVELATION OF ST. JOHN.

Expositors of the sacred scriptures have generally considered the revelation of St. John, as of more difficult explication than any other part of the DIVINE WORD. Indeed some have supposed it a mystery never to be understood, and have been almost tempted to deny its authenticity. And those who have attempted an explanation have found it very difficult to satisfy themselves and still more so to satisfy others. But the reason of this difficulty has been simply this. They have totally and altogether mistaken its application. They have supposed it to relate to the kings and kingdoms of this material world, while in truth it relates entirely to the kings and kingdoms of the spiritual world. They have supposed it to relate to temporal and civil concerns, when in fact it relates altogether to those which are eternal and spiritual. They have made it relate to civil policy, instead of religion, and to earthly governments instead of the church. No wonder then they should be surrounded with difficulties, mysteries and confusion Their situation is similar to that of a physician, who should mistake a treatise on the human understanding, for a system of Anatomy, and their reasonings and deductions are therefore equally fallacious and unimportant. Much censure and abuse has lately been heaped upon Gen. Smyth for denying the divinity of this book, and for representing it as a base imposition upon the credulity of the Christian world.— This writer is indeed in an error, but before they condemn him so severely, they ought to be able to show his error. The simple assertion that he is wrong, and that the book is divine, is not sufficient. His error must be shown, and the book must be proved to be divine. His assertion that the book is a base imposition, and theirs, that it is a divine revelation, stand on equal ground, while they remain equally without proof. There is a great difference in their assertions, but is there such a difference between these parties in their understanding this book? I contend not, for they both make it relate to the concerns of this world, to mere worldly men and worldly measures. They may differ indeed as to its application to certain men and certain events, but this is of little importance, as long as they are of the same nature and quality. Different persons may use very different expressions, or they may call a thing by very different names, yet there can be a very little real difference of sentiment where they agree as to its nature, use, and application. But in the New Church all difficulties and doubts are removed respecting this wonderful book. It is considered as divine, and treats altogether of subjects which are divine or which relate to the church, and is full of spiritual instruction. That the reader may be enabled to obtain the ideas of the New Church on this important point, I shall subjoin the following resolutions lately adopted at one of the annual meetings of the members held at Hawkstone Eng.

"*Resolved*, 1st. That the book entitled the *Revelation of St. John the Divine*, which is admitted amongst the Canonical Books of the New

Testament, is unquestionably of divine authority, and therefore very properly ranks amongst those other Sacred Writings which are emphatically called the WORD OF GOD."

"2dly. That this book, like the whole word of the MOST HIGH throughout, in its spiritual sense treats of heavenly things, and not at all of worldly things; thus of Heaven and the church, but not at all of the empires and kingdoms of this world."

"3dly. That learned men in all ages of the Christian Church, have laboured to unfold the mysteries contained in this book, but hitherto without success; yet not without this advantage to be derived from their labours, that those mysteries have thus been discovered to be so profound, as to baffle the united efforts of mere human genius and erudition to detect and unfold them, and consequently to require an expositor, peculiarly qualified and enlightened for the purpose."

"4thly. That the celebrated *Dr. Henry Moore*, by his *Alphabet of Iconisms*, has made further progress towards the right interpretation of this Book than any former writer, but that for want of a clear and full light to direct him, both as to the truth of the ground of his Iconisms, and as to their application, his interpretation rather amuses than satisfies, rather surprises than convinces, and thus places his readers in the situation of persons, who, coming to a tree to be *nourished* by its *fruits*, find nothing on it but *blossoms*, which recreate indeed the *eye*, but leave the *palate* ungratified, and the *stomach* unfilled.

"5thly. That the Lion of the tribe of Judah has now opened the seals of this wonderful book, and through the instrumentality of Emanuel Swedenborg is bringing to light all its hidden arcana; interpreting satisfactorily and convincingly all its significative symbols; connecting one recorded event with another in an orderly arrangement and harmonious agreement; detecting both the evils and the errors which have successively desolated the Christian Church, and at the same time displaying the mercies and counsels of GOD in providing for its renovation; and finally, establishing the divine authority of the Apocalyptic pages on a basis, which must remain unshaken, so long as the Revelation of GOD continues either to demand the assent, or to excite the gratitude, of the humble and the penitent.

'6thly. That the simplicity of the rule, by which the above effects have been wrought, is as extraordinary as the effects themselves; the rule being nothing else but *the doctrine of correspondence between things spiritual and things natural*, in accord with which the sacred scriptures throughout are shown to be written, because such correspondence is the language of the DEITY, the only medium by which Divine ideas are, or can be, communicated to mankind, and the science of which is consequently the golden key to open the rich cabinet of the pearls of the Divine wisdom, and to present its blessed treasures to the view of mortals.

"7thly. That the dark passages of the Revelation in question, or those symbols which have more particularly engaged the attention, and at the same time perplexed the judgment, of former interpreters,

such as *a sharp two-edged sword proceeding out of the mouth of the Son of Man*, chap. 1. 16; *the white horse, the red horse, the black horse, and the pale horse, which were seen in succession on opening the seals of a book*, chap. vi. 1 to 9; *a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars*, chap. xii. 1; *the number of the beast, which is the number of a man, and his number is six hundred, three score and six*, chap. xiii. 18; *the water of the river Euphrates being dried up*, chap. xvi. 12; *the beast that was, and is not, and yet is*, chap. xvii. 8; *the descent of a city out of heaven, whose length and breadth and height are equal, and whose wall was according to the measure of a man, that is, of an angel*, chap. xxi. 1 to 18; obscure, unintelligible, and unedifying as they may appear when not interpreted according to the above doctrine of correspondence, assume immediately a new aspect, and excite at once in the devout reader both interest, delight and instruction, when viewed through the chrystalline microscopic glass of that heavenly doctrine.

"8thly. That a strong additional testimony in favour of the Divine authority of the Apocalyptic pages is thus supplied, as resulting from a discovery of the harmony existing between the above mysterious symbols and the sublime truths of which they are significative, since many of the symbols themselves are so strange and unnatural, that no imagination of man can be supposed capable of devising them, whilst at the same time their luminous interpretation proves them to have originated in a wisdom, which, though it *makes darkness its secret places*, [Psalm xviii. 11.] is yet in itself the brightness of that light with which the ETERNAL *covers* [*himself*] *as with a garment.* [Psalm civ 2.]

"9thly. That the origin of these pages is further confirmed, and this even to demonstration, when their interior and sublime contents are thus opened and presented to the view of the astonished reader, who, notwithstanding the horror with which he is struck at seeing recorded the history of the successive corruptions of the Christian Church, and its final dissolution, is nevertheless consoled by the sure promise, that it shall rise again out of its ruins with additional splendour and glory, and that the darkness which hath over spread all nations, shall be succeeded by that bright day, when "*the earth shall be filled with the knowledge of the Lord as the waters cover the sea;*" thus when, *the tabernacle of* GOD *shall be with men, and he will dwell with them, and they shall be his people, and* GOD *himself shall be with them, their* GOD; *and* GOD *shall wipe away all tears from their eyes.*"—Rev. xxii. 3, 4.—AMEN.

FOR THE HERALD OF TRUTH.

Mr. Editor,

I have many times in the course of my life thought considerably on the building of the Tower of Babel, mentioned in the eleventh chapter

of the book of Genesis. There are certainly many strange things contained in this account. Can it be possible that the people of that day could really believe that they could raise a building that should reach to heaven? Even if there could be a material heaven above the sky, the smallest degree of common sense would tell every one, that the distance would be too great for any material edifice to reach. And what connexion would there be between such an undertaking and the confusion of their language. And what is stranger than all, the Lord who is omniscient and omnipresent, had to leave heaven and descend to earth to see what these people were doing; and in order to prevent them from accomplishing their object, had to destroy their language. Admitting for a moment that those people could believe such a thing possible, are we to suppose that God himself could believe it too? I have read some explanations of the Old Church on this subject, but they afforded me no satisfaction. I also have conversed with several of the clergy of different denominations, and find them as blind and as much in the dark as myself. But I am told that in the New Church you either are, or think yourselves very wise, and also, that you have a wonderful mode of understanding and explaining the Bible. I should be very happy to know how this is, for I find that I stand in need of light superior to what I have been able to find. If you should think proper to give an explanation of the above subject it may be of great advantage to AN ENQUIRING FRIEND.

TO THE EDITOR OF THE HERALD OF TRUTH.

Dear Sir,

When I was young I thought that I was well satisfied with the religion I professed, but as I grew older and began to read and converse, or more properly when I began to think and reason about it, I soon perceived that the foundation on which I stood began to tremble. I mentioned it to some of my friends, but my remarks were so indignantly received, and so peevishly opposed, that I thought it expedient to be silent. But I determined, from that moment, to think for myself.—And the result has been that I was obliged to reject the creed that I once thought I believed, and not only that but several others also. My friends are ignorant of this, and as I can obtain no information from them, I shall let them remain so, for the present. But, Mr. Editor, what am I to do? Is not reason the gift of God, and if it is his gift ought I to renounce it? And renounce it I must, before I can embrace all the dogmas of any of the common denominations. I have been accustomed to hear the followers of Swedenborg represented as the strangest and most inconsistent people in the world, and like others without reflection, I supposed it might be so. But something has lately come to my knowledge that induces me to suspect that this opinion may be wrong. In consequence thereof, I make this application, and if you, or any of your correspondents, will answer this communication and show to me that religion may be a rational and consistent thing, it will be received as a very great favour. THOMAS.

Poetry.

To Miss Eliza B. . . . . *with a volume of Swedenborg.*

Why, Sister, pilgrim! should we stray
In folly's broad and miry way,
Unmindful of the road,
Which hedged on either side with flowers,
Leads amidst Eden's cheering bowers,
To Wisdom's bright abode!

Like Butterflies that sip and sing,
And skim the fields on wanton wing,
In search of Pleasure's cup,
How eagerly have we pursued
Enjoyments, fanciful and crude,
And snatched the poison up!

Though late, 'tis not I trust, too late
By change of views to change our fate
Which hurries on so fast!
With life and health, and wills to act
Eternal blessings why protract
And lose, perhaps, at last?

The prejudices of our youth
Which barred the avenues to Truth
And kept our reason blind,
Have now, like vapours been dispersed,
Permitting Wisdom's beams to burst
In sunshine on the mind.

With what abhorrence does the heart
Of Bigotry and Priestcraft start,
Of superstition's rage,
When first their dazzled eyes explore
The golden mine of buried lore
Of Heaven's illumined sage!

That buried lore, that golden mine
Of treasures perfectly divine
At length have caught our glance;
And earth and all its dross and dirt
Shall never more, I trust, divert
Nor force our gaze askance.

Yet ah! when first I spread the page
Of Heaven's instructed seer and sage
To thy reluctant view,
What apprehensions, doubts and fears
The lessons of thy earlier years
Before thy fancy threw!

But Truth, by slow degrees, prevailed
Against the falses which assailed
The newly spreading light,
Till shadow after shadow past
And all the prospect round at last,
Became extremely bright.

The Christian Church, so long defiled
With creeds erroneous and wild
And blasphemously bold,
To our astonished vision shows
That it, at last, has reached its close
Like Israel's church of old.

But see! the star of Bethlehem
That shines o'er New Jerusalem
Is now a rising sun,
And from the eastern realms behold!
With frankincense, and myrrh and gold
The willing magic run.

Amongst the wise, who, from afar
Approach this sun expanded star
Let us our presents bring;
And with the first, let us, my dear,
With minds instructed and sincere
Hail Jesus as our king.

A. M. B

A HYMN.

O Thou who ever dwell'st amid
The temple of thy Israel's praises,
Whose flame of love, from nature hid
Before thy altar ever blazes:

Accept thy suppliant's incense now
From Zion's hill, where thou hast brought me
Hear, in Jerusalem, the vow
Which thy celestial truth has taught me:

Thou, Jesus art, Jehovah God,
Of heaven and earth the only sov'reign;
Within, without, at home, abroad,
The universe is but thy covering,

One Alpha first, Omega last,
Of order, not of times successive;
Spirit of future, present, past,
All simultaneous, not progressive.

Prostrate O Lord! I bend the knee
Of true allegiance here in Zion,
Whose worshippers acknowledge thee,
Their Shepherd, Saviour, Lamb and Lion.